

THE
PRINCIPLES
OF THE
ORANGE ASSOCIATION,
STATED AND VINDICATED,
IN A
DISCOURSE,
DELIVERED BEFORE THE
MEMBERS OF THE ORANGE SOCIETIES
IN LISBURN DISTRICT.

JULY 12, 1799:

AND PUBLISHED AT THEIR PARTICULAR REQUEST BY

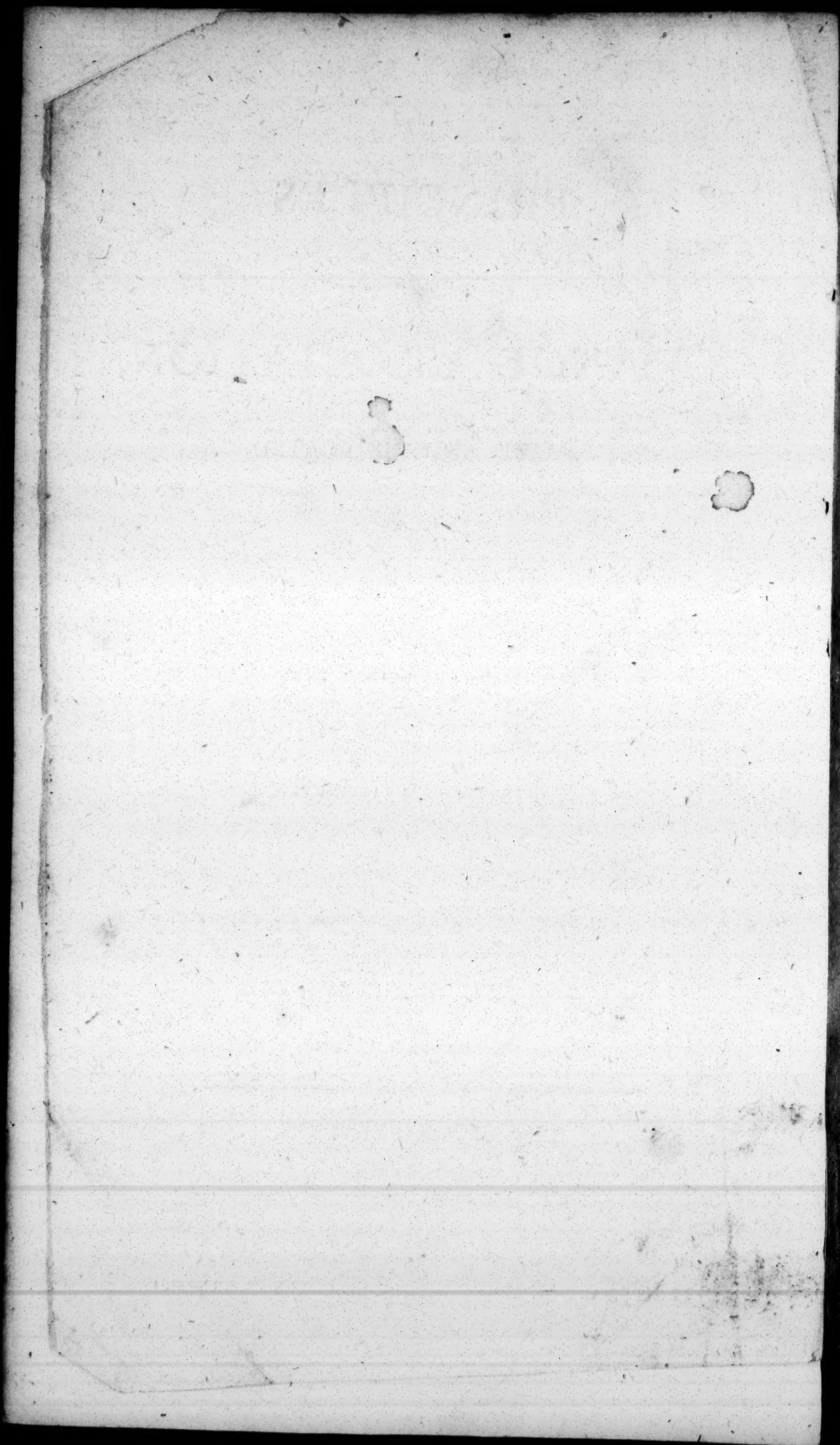
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Sammy O'Carroll.

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THE
PRINCIPLES
OF THE
ORANGE ASSOCIATION,
STATED AND VINDICATED.

ROMANS, 14th CHAP. 16th VERSE.
“ *Let not then your good be evil spoken of.* ”

REGARD to reputation is one of the best supports of virtue, and a powerful incitement to upright conduct. It leads us to avoid such actions as are likely to be marked with public disapprobation, and to omit whatever may become an object of merited censure. It is not sufficient to satisfy our minds, that we think an action innocent; we are desirous that it may appear in the same light to others. If it does not, our duty, as laid down by St. Paul in the verses preceding the text, is to refrain from it altogether: or if that be inconvenient or impracticable, we should at least give such a satisfactory explanation of our motives and intentions as may be proper to remove any misapprehension that may be entertained concerning them. As we would be reluctant to do what is palpably wrong, so we should be careful to avoid whatever has the appearance of it, lest our conduct give cause of offence, or be the means of misleading others.

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The same love of virtue and rectitude which inclines us to do good, will prompt us at the same time to take all proper and prudent precautions that the good we do "be not evil spoken of;" for this is injurious not only to our own reputation, but to the cause of virtue itself. We should endeavour to accommodate ourselves, for the sake of peace, and as far as we innocently can, even to the prejudices of others. The Apostle exhorts every one of us "to please his neighbour for his good to edification: for he that in these things serveth Christ is acceptable to God, and approved of men." Due attention to avoid giving offence often prevents others from thinking harshly or unfavourably of us. Where our conduct is ever so upright in the great and leading parts of it, yet if we be suspected of mistake or error, even in such trivial circumstances as the use of certain kinds of meat and drink, (in which there can be no moral turpitude), and seem to neglect or despise that suspicion, the Apostle charges us with uncharitableness, or want of that benevolence or affection which we owe and should exercise to one another. "If thy brother be grieved with thy meat, says he, walkest thou not uncharitably;" and then adds, "Let not your good be evil spoken of."

From inattention of this sort, and indifference to the good opinion of others; the worst consequences may ensue: it may become a source of uneasiness to our best friends, and eventually lessen their respect for us. It may entirely separate from us those who are but slightly attached, and give an handle to our enemies for misrepresentation, of which they will not be backward to avail themselves to our disadvantage. It may dispose them to become more inveterate against us, and put into their hands the means of effecting a malicious triumph over us in the public estimation.

On the other hand, an anxious care, not to deserve reproach, and a desire to avoid the imputation of it, will procure us the regard of mankind, when they see the deference we entertain for their judgment and good opinion. It will certainly recommend us to the favor and protection of the well-disposed, and furnish them with inclination and means to defend us. It will tend to convince the prejudiced, that they have formed a wrong judgment concerning us, and incline them to repair, by future kindness, any injury done to us by their former unfavourable opinion. It will ultimately have

have its effect even upon our enemies themselves; and if it does not entirely remove, will at least abate their rancour against us.

If a compliance with the precept in the text, thus obliges us to vindicate our general conduct from unjust aspersions; we are particularly bound to rescue such actions as are eminently praiseworthy from unmerited obloquy. Regard not only to our own character, but to the cause of morality and religion. require this of us.

These observations apply with peculiar propriety to the Orange Institution, of which we, who are here assembled, profess ourselves members. Though founded on the purest and best principles, and for the most patriotic purpose, it has been most undeservedly traduced and maligned, not only by its open and declared enemies, who are also the enemies of our happy Constitution in Church and State, but through their means by many loyal and well-meaning people, who are misinformed respecting its true nature and tendency, and whose good opinion we should be desirous of obtaining.

It has been justly observed that "the very best things may be misrepresented; and when once an outcry is raised against them, few people have either the candor to examine them impartially, or the courage to appear in their defence, on finding them injured in the public opinion. They are afraid to patronise what is generally condemned, lest the singularity of their judgment should be misconstrued into an affection for the bad qualities imputed, however falsely, to the thing whose worth and utility they would otherwise assert."

Few things have suffered more unjustly, from misrepresentation, than the Orange Institution. To obviate and censure the calumnies which have been maliciously and extensively circulated concerning it, and which we sincerely lament have been too successful in prejudicing the minds of many worthy and respectable persons, it will only be necessary to state briefly the principles on which it rests, and the circumstances out of which it grew. This will at the same time, afford an opportunity of tracing these foul aspersions to the poisonous source from which they originated.

Recent events have imprinted it deeply in the recollection of every inhabitant of our island, that a most atrocious conspiracy was formed and extended in this country, to overturn

turn the Constitution and Government under which we live, and by whose benign influence the nation had attained an unexampled state of prosperity and opulence. This unnatural combination was concerted and promoted by the active zeal of unprincipled and designing agitators, encouraged by assurance of foreign aid from our most inveterate enemies, whose seductive projects and indefatigable exertions have been nearly fatal to the enemies of Europe. For this purpose they early declared hostility to all regular Governments, and formed committees to foment insurrection in every country to which their baneful influence could reach. How far their daring attempts have been attended with success, the deplorable situation of several Continental Nations sufficiently declare. The British Islands presented the most formidable barrier to their ambitious views; and hence it became an object of their serious concern to detach this country from Britain, in order to weaken her power and resources. A correspondence was accordingly opened with seditious societies here, even in their infant state, and their growth encouraged by abundant supplies of suitable aliment. Discontents were excited among the mass of the people, under plausible pretexts of alledged grievances; and the foundation of due subordination sapped, by the open and unqualified abuse of the regular Orders of the State. The spurious and imposing doctrines of liberty and equality were sedulously disseminated, and the lower classes encouraged to expect a share in the property of their more wealthy and industrious neighbours. Absurd as these inducements to insurrection were, when viewed with the deliberate eye of reason; they were well calculated to impose upon the credulity of the multitude, who are generally more governed by the impulse of appetite and the delusive suggestions of an heated imagination, than the cautious and prudential dictates of cool deliberation. Seditious societies were soon multiplied, and revolutionary ideas became alarmingly prevalent. A system of terror was constructed and enforced, to compel those to join the standard of Rebellion, whom a sense of duty and of honesty retained in their allegiance. Assassination of suspected adversaries became frequent, and the whole machinery of insurrection was set in motion. Atheism and contempt of religion were zealously propagated, in order to eradicate from the human heart those social and moral principles which hold

hold society together, and to prepare their agents for the use of any means that might be thought necessary for the accomplishment of their nefarious purposes.

To resist and defeat such dangerous designs is the obvious duty of every good subject; and this laudable determination gave rise to the Orange Institution*.—When societies formed for the subversion of religion and regular government were daily gaining ground, and threats held out to intimidate all who shewed a reluctance to join them, it became indispensably necessary for the friends of the Constitution to associate together, and adopt such measures as prudence might devise for the preservation both of public tranquility and their own personal safety, which in many places was openly menaced by their disaffected neighbours. It became necessary to excite and cherish a spirit of loyalty which began to languish and decline to a degree heretofore unknown in this country: and it was necessary, under these threatening circumstances, for every person who was really attached to religion, civil order, and law, to rally round the Altar and the Throne, which were in imminent danger of being overturned.

It confers distinguished credit on the early members of the Orange Institution, that they associated together for this truly patriotic purpose, unsupported and unprotected by the great and powerful, to whom their motives and intentions were grossly misrepresented. The lower classes of Protestants, actuated by an invincible and zealous regard for their King and Country, stood forward at this perilous crisis in the spirited defence of both. Though at first few in number and humble in rank, and at a time when loyalty was almost become a term of reproach, they avowed their unalterable attachment to the Constitution, their determination to stand or fall with it, and their decided opposition to all who would attempt to injure or impair it. Supported by a consciousness

* It may be proper here to observe, that the Orange Association did not commence till near the end of the year 1795, and should not be confounded, as it has often invidiously been, with the mutual and disgraceful outrages which prevailed in the County of Armagh for several years preceding that period, between certain Protestants, under the designation of *Peep of Day Boys*, and Roman Catholics who assumed the name of *Defenders*. With their transactions it has no connection or affinity.

of

Mr. V. Day, 21st Sept. 1795

of the goodness of their cause, and by the protection of Providence, they persevered through every difficulty in their generous resolution, rapidly increased in numbers, and became an irresistible obstacle, where even the institution got a footing, to the progress of the seditious societies. As they increased, a spirit of loyalty increased with them, and mutual strength and confidence succeeded to the place of suspicion and despondency in the breasts of loyal men. The ranks of the armed associations among us were soon filled with ardent and resolute protectors of the Constitution; and the prompt and essential services of the Orange Yeomanry, during the late rebellion, will not soon be forgotten.

The Members of the Orange Institution being thus instrumental in uniformly resisting the progress, and contributing to defeat the revolutionary designs of confederated traitors, became of course objects of their most pointed and vindictive resentment. Every means were employed to traduce and vilify them; and all the resources of calumny exhausted for that purpose. The nature of their association was totally misrepresented, and oaths which they abhor were fabricated and imposed upon the public as the obligations of Orangemen. Principles and practices, which are objects of their detestation, were attributed to them; and the confidence with which the most groundless falsehoods were asserted, served instead of evidence to procure them a temporary credit.

That the tale of slander should be believed by those at a distance and unacquainted with the true state of the case, or that it should impose upon some worthy and unsuspecting minds, who could not easily bring themselves to think the human heart so miserably degenerated, as to invent and propagate the most infamous calumnies, unsupported by any foundation in truth, is not surprising; and under the circumstances now stated, might naturally enough be expected. —Hence the good done by Orangemen was ‘evil spoken of,’ not only by the enemies of the Constitution, but by many of its warmest friends; and their minds deeply tainted with prejudice against the institution itself.

Indeed had it really been what it was thus intentionally, and with the most mischievous design, reported to be, it would doubtless have deserved the most indignant reprobation

tion from all honest and good men. The members of it were charged with having associated, under the obligation of an oath, for the diabolical purpose of utterly extirpating their Roman Catholic fellow subjects*.

A more unjust, malicious, or unfounded calumny could not possibly be invented! An Orangeman has no animosity to Catholics as such, but on the contrary sincerely respects every loyal man of that communion. "He has no enemy but the enemies of his country, and regards every loyal subject as his friend, be his religious persuasion what it may."† So far from being bound by an obligation to extirpate, the cannot consistently with his principles use disrespectful language to Roman Catholics; for it is a fundamental rule of the Orange Association, "that no person do prosecute or upbraid any one on account of his religious opinions; but that he will, on the contrary, be aiding and assisting to every loyal subject of every religious description."‡

Some, assuming the name and unworthy of the designation of Orangemen, may perhaps have transgressed this rule: but it is to be presumed that the instances are neither so numerous nor so atrocious as they have been represented. Be this, however as it may, the disgrace should be confined to the perpetrators themselves, and not extended to the institution, whose appellation such unworthy members, if such there be, dishonour and abuse. Is it candid or ingenuous to brand a whole body for the misconduct of a few of its worst members; or to charge an institution with countenancing practices which it most peremptorily forbids, and is calculated to restrain? Any Orangeman, who is directly or indirectly concerned in illegally wrecking or destroying any man's house or property, violates a most solemn obligation, and so far from being countenanced by the principles of the Orange Association, acts in the most direct opposition to them, and subjects himself to the marked reprobation of that body. Are good laws to be censured because some are so abandoned

* The manifest design of circulating this horrid imputation was, to alarm the Catholics and irritate them against loyal Protestants, in order to induce them the more readily to join in the United Conspiracy to subvert the Constitution and Government of their country.

† See the annexed declaration in No. 1. of the Appendix.

‡ Fifth Rule of the Orange Association.

abandoned to every sense of duty and obligation as to transgress them? Or are such transgressions to be imputed either to the laws which prohibit, or to those who frame and observe them? Is a physician accountable for the bad health of a patient, who not only refuses his prescriptions, but does the very contrary to what he has enjoined? Is a system of morality to be condemned, because some who appear to approve of it in theory, disobey it in practice? With as little reason is the Orange Institution reproached, for the misconduct of a few of its nominal and unworthy members.

It has been likewise objected to us, that we conceal principles under a veil of secrecy, which in itself implies a consciousness that they will not bear the test of examination.

This imputation is equally groundless with the preceding. Adverse to innovation, we have no principles which we have not openly avowed: we have no evil designs to cover with a cloak of mystery. We are conscious of the purity of our principles, and it is our earnest desire that they should be universally known. We fear not the most rigid examination of them, and invite the severest scrutiny, convinced that the more they are discussed, they will be the more respected and approved by all those whose good opinion it is honourable to obtain. We do not dread or skulk from enquiry; we only deprecate misrepresentation.

We are associated for the sole purpose of protecting, as far as in us lies, the interests of religion and regular government against a system of Atheism and Anarchy, by which they have been assailed. * “ We have therefore pledged
 “ ourselves to maintain the laws, and support our good King
 “ against all his enemies, whether rebels to their God or to
 “ their Country; and by so doing, shew to the world that
 “ there is a body of men in this island, who are ready, in
 “ the hour of danger, to stand forward in the defence of that
 “ grand palladium of our liberties, the Constitution of Great
 “ Britain and Ireland, obtained and established by the cou-
 “ rage and loyalty of our ancestors, under the Great King
 “ William.”

If a steady opposition to French principles and Republican theories

See annexed Declaration in No. 1. of the Appendix.

theories of Government, which have deluged many nations of Europe with blood, be criminal; we plead guilty to the charge. If unshaken loyalty to our beloved and excellent Sovereign be a crime; we confess our guilt. If an inviolable attachment to the Protestant Religion, and a desire to secure the interest and prosperity of it by all fit and lawful means, be reproachful to us; we certainly merit that reproach. We revere our present happy Constitution, and disclaiming revolutionary projects, wish it to be perpetual. We venerate the Protestant Religion, with Protestant liberality of sentiment towards those who differ from us, and disavow every species and degree of persecution.

These, and these only, are the principles of Orangemen, and we are neither ashamed nor afraid to acknowledge them. They are not the visionary ephemeral productions of metaphysical subtlety; but have been long tried and approved by the sure tests of reason and experience. They are the old Whig Principles, and held by us in common with every good Protestant in these islands. They were handed down to us from our ancestors, and we hope to transmit them unperverted and unimpaired, as a precious inheritance to our posterity. They have been the source of abundant prosperity and comfort to the land of our nativity for more than a century; and in the support of them we have declared our readiness "to shed the last drop of our blood."*

We have no secrets to conceal, except the marks and tokens by which we know one another. In times of turbulence and intestine commotion, it was necessary to have certain words and signs, to discriminate friends from enemies, and prevent designing traitors from mixing among us in order to betray us. They were necessary to inspire mutual trust and confidence, by indicating similarity of sentiment; and they are still necessary not only to guard against imposition, but to recommend us to the attention and kindness of Brother Orangemen wherever the Institution prevails. To divulge these would destroy their utility, and therefore the knowledge of them are strictly and properly confined to ourselves.

Having thus endeavoured to explain the principles of our Association,

* See annexed Declaration in No. 1. of the Appendix.

Association, and to vindicate it from the aspersions with which it has been injuriously loaded; I shall now briefly point out some of the methods with which it may be proper to pursue, in order to comply with the Apostle's admonition in the text, "Let not your good be evil spoken of." Your time at present will not permit me to do more than barely mention the most important of them.

Our unrivalled Constitution and form of Government are justly objects of our sincere veneration; let us therefore remember that the best expression of our attachment to them, is a punctual and conscientious observance of the laws; for without this, we can have no claim to the character of good subjects or good Orangemen. Let us be careful to respect the person and property of our neighbour, in the Christian latitude of that term; and do all in our power to protect them in both, from violence and injury.—Let the punishment of offences, whether against individuals or the State, be always referred to the laws alone, to which it exclusively belongs, and which were wisely enacted for that purpose; otherwise we disturb the peace and good order of our country, which we are solemnly enjoined to preserve.* Should any Orangeman so far forget his obligation, as to offend in this way, let him be excluded with ignominy from our Association, and let us be the first to use our best endeavours to discover and bring him to justice.

† It is also of the utmost importance to the stability and even the existence of our institution, to avoid the discussion of all political questions, which have a tendency to interrupt that harmony and unanimity which have hitherto so happily prevailed among us. On great and fundamental points we are perfectly unanimous; but in the wide and extended range of politics, questions may often arise respecting lesser matters, about which wise and good men may entertain different sentiments. As Orangemen, we have nothing to do with these; and the agitation of them at our meetings can only serve to divide and distract us. It is amply sufficient

* The first rule in our Book of Regulations is, that "we associate for the defence of our Persons and Properties, and for preserving the peace and good order of our country." See Appendix, No. 4.

† See the annexed Address from the Grand Lodge of Ireland.

ent for us to keep our original principles steadily in view, and to let them engross our undivided attention.

We profess an inviolable regard to Religion, and we know that the form and structure of our institution are admirably adapted to impress religious ideas on the mind. To support it against Atheism and Infidelity is a principal end of our Association. Let us therefore shew by our conduct that we are Christians, not in words only, but in deed and in truth. "As we name the name of Christ, let us be careful to depart from iniquity," and pay due attention to public worship with the other ordinances of our holy religion.

Our duty is so well delineated in the "Qualifications for an Orangeman," contained in our Book of Rules and Regulations, that I shall conclude with repeating them. They cannot be too deeply fixed in your memories; and should be read as often as you assemble together. Remember then, that an "Orangeman should have a sincere love for his Almighty Maker, productive of those lively and happy fruits, "righteousness and obedience to his commands; a firm faith in the Saviour of the World; convinced that he is the only Mediator between a sinful creature and an offended Creator: without these he can be no Christian. "he should be of a humane and compassionate disposition, "and a courteous and affable behaviour. He should be an utter enemy to savage brutality and unchristian-like cruelty. Let him be a lover of sobriety and improving company, and have a laudable regard for the Protestant Religion, and a sincere desire to propagate its precepts; zealous of promoting the honour of his King and Country, "and have an hearty desire for victory and success, but convinced and assured that God only can grant it. Let him have an hatred for cursing and swearing, and taking the name of God in vain—a shameful practice; taking all opportunities to discourage it among his brethren. Wisdom and prudence should guide his actions; honesty and integrity influence his conduct; and honor and glory be the motives of his actions. Lastly, he must pay the strictest attention to a religious observance of the Sabbath, and also of temperance and sobriety."

It is unnecessary for me to detain you by recommending, because I trust you scrupulously observe in all your meetings, due order, sobriety and decorum. Any kind of irregularity

or intemperance, or even the appearance of them. will cause "your good to be evil spoken of," by those who are gratified in having an opportunity of doing so, and watch your conduct narrowly for that purpose. Sense of duty, and regard for the honor of your institution should make you careful to guide your steps with discretion, and conduct yourselves in all things as becomes those who have the interest of piety, religion, and civil order, seriously at heart.

By these means, and in these methods we shall most effectually put to silence the ignorance of foolish or uninformed men, and extract the sting from the tongue of slander. We shall rescue our institution from the power of calumny to injure it, and render it truly and universally respected.

"Finally, Brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." May truth and justice, devotion and piety, concord and unity, brotherly kindness and charity, with other Christian virtues, so flourish among us, that they may be the stability of our times, and make this our Association a praise here on earth. This we most humbly beg, in the name, and for the sake of Jesus Christ, our blessed Lord and Saviour: To whom, with the Father, and Holy Spirit, three Persons and one God, be all majesty, dominion, adoration, and praise, now, henceforth and for ever. *Amen.*

APPENDIX.

No. I.—*Declaration of the Protestants of Dublin, assuming the name of ORANGEMEN.*

FROM the various attempts that have been made to poison the public mind and slander those who have had the spirit to adhere to their King and Constitution, and to maintain the laws—We, the Protestants of Dublin, assuming the name of Orangemen, feel ourselves called upon, not to vindicate our principles, for we know that our honour and loyalty bid defiance to the shafts of malevolence and disaffection, but chiefly to avow those principles, and declare to the world the objects of our institution.

We have long observed with indignation the efforts that have been made to foment rebellion in this kingdom by the seditious, who have formed themselves into societies under the specious name of *United Irishmen*. We have seen with pain the lower orders of our fellow-subjects forced or seduced from their allegiance by the threats and machinations of *Traitors*. And we have viewed with horror the successful exertions of *miscreants* to encourage a foreign enemy to invade this happy land, in hopes of rising into consequence on the downfall of their country.

We therefore thought it high time to rally round the Constitution, and there pledge ourselves to each other, to maintain the laws and support our good King against all his enemies, whether rebels to their God or to their Country; and by so doing, shew to the world that there is a body of men in this island, who are ready in the hour of danger, to stand forward in defence of that grand palladium of our liberties, the Constitution of Great Britain and Ireland, obtained and established by our ancestors, under the great King William.

Fellow-subjects, we are accused of being an institution founded on principles too shocking to repeat, and bound together by oaths at which humanity would shudder: but we caution you not to be led away by such malevolent falshoods. For we solemnly assure you, in the presence of Almighty God, that the idea of injuring any one on account of his religious opinions, never entered our hearts. We regard every loyal subject as our friend, be his religion what it may: we have no enmity but to the enemies of our country.

We further declare, that we are ready at all times, to submit ourselves to the orders of those in authority under his Majesty; and that we will cheerfully undertake any duty which they shall think proper to point out to us, in case either a foreign enemy shall dare to invade our coasts, or that a domestic foe shall presume to raise the standard of rebellion in the land. To these principles we are pledged, and in support of them we are ready to shed the last drop of our blood.

No. II.

Declaration of the loyal inhabitants of the Province of Ulster, stiled
ORANGEMEN.

WE, the loyal inhabitants of the Province of Ulster, who have been stiled Orangemen, in remembrance of our glorious Deliverer, King William the Third, think it incumbent upon us, at this critical period, to declare our faithful and steady attachment to his Majesty King George the Third, and to our valuable Constitution in Church and State, as well as our gratitude for the blessings we enjoy under the present Government, and our happiness in the suppression of insurrection and rebellion, and the restoration of tranquillity in this Province, by the exertions of the General Officers and Militia, aided by the zeal of the loyal inhabitants.

We have read in the public papers, with much satisfaction, the Declarations of the Roman Catholic Inhabitants of several parishes in this Province. We have no doubt of the sincerity of such Declarations; and that the Catholics of Ireland, sensible of the benefits which they enjoy, will not suffer themselves to be made the dupes of wicked and designing men for the most diabolical purposes. And we flatter ourselves that such Declarations will be embraced and have the happiest effects in other parts of the kingdom. Such conduct must be acceptable in the eyes of God and Man.

We declare most solemnly, that we are not enemies to any body of people on account of their religion, their faith, or mode of worship. We consider every loyal subject our brother, and they shall have our aid and protection.

Anxious to co-operate in preserving internal tranquillity and repelling invasion, should our foreign enemies be desperate enough to attempt it, we take this opportunity of declaring our readiness to undertake any duty in obedience to the commands of his Excellency the Lord Lieutenant.

13th FEBRUARY, 1798.

[Signed by several thousand loyal inhabitants.]

No. III.

GRAND ORANGE LODGE OF IRELAND.

JANUARY 5, 1799.

The Grand Lodge of Ireland observe with heart-felt satisfaction, that their former recommendation to their brethren to abstain, as Orangemen, from any discussion of the question of Union, has had the happiest effects, in so much as it has disappointed the sanguine and malignant hopes entertained by the enemies of religion and good order

order, that such discussion would be productive of discord among Orangemen. They now feel it their duty to offer some farther observations on the present juncture of affairs.

Orangemen, in different capacities, as Members of Parliament, Grand Jurors, Freeholders, and Members of Corporate Bodies, will have opportunities of debating the important question of an Union. But it is the earnest intreaty of the Grand Lodge, that *as a society* they will continue silent: for as every Orangeman, however zealous, may, and no doubt will, conceive different ideas on this subject; the discussion of a question of such magnitude, involving not only great imperial topics, but also matters of local advantage and local disadvantage, must unavoidably create a division in opinion, and "an house divided against itself cannot stand." It is therefore recommended to all Orangemen, to keep in mind the great object for which they have associated, and to avoid, as injurious to their institution, all controversy not connected with their principles.

The Grand Lodge most solemnly enjoin the Masters of Lodges and their Brethren in general most particularly to scrutinize the character of every candidate for admission, as they understand, with indignation, that men notoriously disaffected have of late had the audacity to offer themselves to some lodges. It is also requested that Masters of lodges will discountenance by every means in their power, even by the imposition of a fine, any imitation of the manners and dress of traitors, which the Grand Lodge have heard with surprise, has been of late affected by some of the younger Orangemen. They are the more anxious on this head, which may at first seem unimportant, as traitors are now busy in boasting of a coalition with our association, an opinion which this conduct in known Orangemen tends greatly to encourage.

The Grand Lodge further recommends that this Address be read at all Lodges in Ireland.

[Signed]

THOMAS VERNER, Grand Master.

JOHN C. BERESFORD, Grand Secretary.

No. IV.

RULES AND REGULATIONS OF THE BOYNE SOCIETY, COMMONLY CALLED ORANGEMEN.

- 1st. We associate for the defence of our persons and properties, and for preserving the peace and good order of our country.
- 2d. That we are exclusively a Protestant Association.
- 3d. That we will to the utmost of our power, defend and support his present Majesty King George the Third, the Laws and Constitution of this Kingdom, and the Succession to the Throne in his Majesty's illustrious House.

4th

4th. That we will aid and assist all Magistrates, and all high and petty Constables in the lawful execution of their office, when called on.

5th. That we will, upon all occasions, aid and assist each other, when promptitude and propriety appear to give rise to the necessity of such assistance, and that the same do not exceed the jurisdiction of the laws, or tend to promote insurrection or internal disturbance.

6th. That we are to be true to all Brother Orangemen in all their just actions, neither wronging any, nor seeing or knowing them to be wronged, and as far as in our power promote each other's interest and welfare.

7th. That we are not to give the first assault to any person whatsoever.

8th. That we are individually bound not only to preserve the peace ourselves, but also to be active in preventing all others, of whatever persuasion or denomination (who may come within our knowledge) that may have an intention to do an ill or riotous act.

9th. That we are to meet every first day of July (old style) in a full body, to commemorate the signal victory gained by King William, Prince of Orange, at the Boyne, who bravely supported our Rights, and established the Protestant Religion: that on this day we are to walk wherever may be agreed on, always behaving with propriety and decorum.

FINIS.

